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our hearts in the LORD. To
whom be all honour and glory,
world without end.
Amen.
(*.*)

To GOD be all praise for euer.

FINIS.

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FINIS.

A SERMON OF REPENTANCE

A very godly and profitable Sermon, *preached by that worthy Martyr* Master *Iohn Bradford*,

Who ſuffered in Smithfield Anno Dom. 1555.

MAT. 4. 17.

Amend your liues, for the Kingdome of Heauen is at hand.

LONDON,
Printed by *B. A.* for *Henry Bell*, and to be ſold at his ſhop without *Biſhopſgate*.
1619.

A SERMON

OF

REPENTANCE

AND

FAITH.

A FRVITFVL

Sermon of Repentance, made by *the constant Martyr of Christ* Mr. Iohn Bradford. 1553.

Mat. 4.17.

Amend your lines, for the Kingdome of Heauen is at hand.

THe life wee haue at this present, is the gift of God, in whō we line, moue, an are; and therefore he is called Ichoua. For the which life, as wee should be thankefull, so may wee not in any wise vse it after our corrupt fantasies; but to the end for which it is

giuen and lent vs, that is: to set forth Gods praise & glory, by repentance, conuersion, and obedience, to his good will and holy lawes; whereunto his long suffering doth, (as it were) euen draw vs, if our hearts by impenitency were not hardened. And therefore our life in the Scripture is called a walking; for that as the body dayly draweth more and more neere his end, that is the earth: euen so our soules draweth dayly more and more neere vnto death, that is, salvation, or damnation, heauen or hell.

Of which thing, in that wee are most careleſſe, and very fooles, (for wee alas, are the ſame to day wee were yeſterday, and not better or nearer to God, but rather nearer to hell, Satan and perdition; being couetous, idle, carnall, ſecure, negligent, proud &c.) I thinke my labour cannot bee better beſtowed then with the Baptiſt, Chriſt Jeſus, and his Apoſtles, to harpe on this ſtring, which of all other is moſt neceſſary, and that in theſe daies moſt ſpecially. What ſtring is that ſaith one? Forſooth, brother, the ſtring of repentance, the which Chriſt our Saviour did vſe, firſt in his Miniſtery; and af-

his

his Minister, at this present, I will vse vnto you all: Repent, for the Kingdome of heauen is at hand. Mat.4.17.

This sentence thus pronounced and preached by our Sauiour Iesus Christ, as it doth command vs to repent, so to the doing of the same, it sheweth vs a sufficient cause to stir vs vp thereunto; namely, for that, The Kingdome of Heauen (which is a Kingdome of all ioy, peace, riches, power and pleasure) is at hand, to all such as do so, that is, as do repent: So that the meaning hereof is, as though our Sauiour might thus speake presently: Syrs, for that I see you all walking the wrong way, euen to Satan, and vnto hell fire, by following the Kingdoms of Satan, which now is coloured vnder the vaine pleasures of this life, and foolishnesse of the flesh, most subtilly, to your vtter vndoing and destruction: behold, and marke well what I say vnto you: The Kingdome of Heauen, that is, an other manner of ioy and felicity, honour, and riches, power and pleasure, then you now perceiue or enioy; is euen at hand and at our backs: and if you will turne againe, that is, Repent you, you shall most

truly and pleasantly feele, see, and inherite. Turne againe therefore, I say; that is, Repent, for this ioy I speake of, euen, The Kingdome of Heauen is at hand.

Here we may note, first the corruption of our nature, in that to this commandement, Repent you, he addeth a cause, For the Kingdome of Heauen is at hand: For by reason of the corruption and sturdines of our nature, God vnto all his Commandements commonly, either addeth some promise to prouoke vs to obedience, or else some such sufficient cause, as cannot but tickle vs vp to hearty laboring for the doing of the same: as heere to the commandement of doing penance, he addeth this Etimeloge or cause saying: For the Kingdome of Heauen is at hand.

Againe, in that hee ioyneth to the Commandement the cause, saying, For the Kingdome of Heauen is at hand. We may learne that of the Kingdome of of Heauen, none (to whom the the ministery of preaching doth appertaine) can be partaker, but such as repent and do penance. Therefore, dearely beloued, if you regard the Kingdome of Heauen, in

that

that you cannot enter therein, except you repent: I beseech you all of every estate, as you desire your owne peace of conscience, to repent and doe penance. The which thing that ye may doe, I will endeuour my best now to helpe you, by Gods grace.

But first, because we cannot well tell what repentance is, through ignorance, and for lacke of knowledge, and false teaching: I will (to begin with all) shew you what Repentance is. Repentance, or penance is no english word, but we borrow it of the Latinists, to whom Penance is a fore-thinking in English, in Greeeke a being wise afterwards: in Hebrew a conuersion or turning; the which conuersion or turning, in that it cannot be true and hearty, vnto God especially, without some good hope or trust of pardon, for that which is already done and past: I may well in this sort define it; namely, that penance is a sorrowing or forethinking for our sins past, an earnest purpose to amend, or turning to God with a trust of pardon.

This definition may be diuided into three parts: first a sorrowing for our sins.

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Secondly, a trust of pardon, which otherwise may be called, a perswasion of Gods mercy, by the merits of Christ, for the forgiuenesse of our sinnes: And thirdly, a purpose to amend, or conuersion to a new life. The which third, or last part; cannot be called properly a part; for it is but an effect of penance, as towards the end ye shall see, by Gods grace. But least such as seeke for occasion to speake euill, should haue any occasion though they tarry not out the end of the Sermon I therefore diuide Penance into the three aforesaid parts.

1. Of sorrowing for our sinne.
2. Of good hope, or trust of pardon.
3. Of a new life.

Thus you may see what penance is: a sorrowing for sin, a purpose to amend, with a good hope or trust of pardon.

This penance not only differeth from that which men commonly haue taken to be penance, in saying and doing our enioyned Lady Psalters, seuen Psalmes, fastings, Pilgrimages, Almesdeedes, and such like things; but all from that which the more learned haue declared to consist of three parts: namely, Contrition,

trition, Confession and satisfaction.

Contrition, they call a iust and a full sorrow for their sinne. For this word, iust and full, is one of the differences, betweene Contrition and Attrition.

Confession, they call a numbering of all their sinnes in the eare of their ghostly Father: for as (say they) a Iudge cannot absolue without knowledge of the cause or matter; so cannot the priest or ghostly father, absolue from other sinnes, then those which he doth heare.

Satisfaction, they call amends making vnto God for their sinnes, by their vndus workes, *Opera indebita* Wörks more then they neede to doe, as they terme them: This is their penance which they preach, write, and allow: But how true this stuffe is, how it is to bee allowed, taught preached and written, let vs a little consider. If a man repent not, vntill he haue a iust and full sorrowing for his sins (dearely beloued) when shall hee repent? For in as much as hell fire, and the punishment of the diuils, is a iust punishment for sinne: In as much as in all sin, there is a contempt of God, which is all goodnes, and therefore there is a desert of

all

all ſinneſſe: alas, who can beare or feele this iuſt ſorrow, this full ſorrow for our ſinnes, this their contrition, which they doe ſo diſcerne from their attrition? Shall not man by this doctrine, rather deſpaire, then come by repentance? If a man repent not vntill he haue made confeſſion of all his ſins in the eare of his ghoſtly father: if a man cannot haue abſolution of his ſinnes, vntill his ſinnes bee told by tale and number in the Prieſts eare (in that as Dauid ſaith) none can vnderſtand, much leſſe then vtter all his ſinnes: *Delicta quis intelligit?* Who can vnderſtand his ſinnes? In that Dauid of himſelfe complaineth elſewhere how that his ſinnes are ouerflowed his head, and as a heauy burthen do oppreſſe him; alas, ſhall not a man by this doctrine, be vtterly driuen from repentance? Though they haue gone about, ſomething to make plaiſter for their ſores of confeſſion or attrition, to aſſwage this ſtuffe; bidding a man to hope well of his contrition, though it be not ſo full as is required, and of his confeſſion, though he haue not numbred all his ſinnes, if ſo be that hee doe ſo much as in him lieth:

dearely

dearely beloued, in that there is none, but that herein he is guilty (for who doth as much as he may) thinke ye, that this plaister is not like salt to sore eyes? Yes vndoubtedly, when they haue done all they can, for the appeasing of consciences in these points, this is the summe, that wee yet should hope well: but yet so hope, that wee must stand in a mammering and doubting whether our sins bee forgiuen. For to beleeue *Remissionem peccatorum*, that is: To be certaine of forgiuenesse of sinnes, as our Creede teacheth vs, they count it a presumption. O abomination, and that not onely herein, but in all their penance as they paint it!

As concerning satisfaction, by their *Opera indebita* Vndue Workes, that is, by such works as they needе not to doe, but of their owne voluntarines and wilfulnesse: (wilfulnesse indeede) who seeth not monstrous abhomination, blasphemy, and euen open fighting against God? For if satisfaction can bee done by man, then Christ died in vaine, for him that so satisfieth, and so reigneth he in vaine; so is hee a Bishop and a Priest in vaine. Gods law requireth loue to God with al

our

Deut.6.2. our heart, soule, power, might & strength:
Mat,22. to that there is nothing can be done to
Mar.20. Godward, which is not contained in
Luke 10. this Commandement: nothing can bee
done, ouer and aboue this. Againe,
Ioh.3. Christ requireth to manward, That wee
should loue one another as he loueth vs.
And thinke you, Beloued, that wee can
doe any thing to our neighbour ward,
which is not herein comprized?

Yea let them tell me, when they doe
any thing so in the loue of God, & their
Neighbour, but that they had néede to
cry *Remitte nobis debita nastra*, Forgiue vs
Mat,6. our sinnes. So farre are we off from sa-
Luk.17. tisfying. Doth not Christ say, When
you haue done al things that I haue com-
manded you, say; that you be but vnprofi-
table seruants? Put nothing to my word,
Apoc.22. saith God. Yes, works of supererogation,
Deut.4 1. (yea, superabomination) say they.
Whatsoeuer things are true saith the A-
postle saint Paul) whatsoeuer things are
honest, whatsoeuer things are iust, what-
soeuer things are pure, whatsoeuer things
pertaine to loue, whatsoeuer things are of
good report, if there be any vertue, or if
there bee any praise: haue you them in
your

your mind, and doe them, and the God peace shall bee with you. Beloued this lesson well regarded, would pull vs from popish Satisfactory workes, which do deface Christs treasures and Satisfaction.

In heauen and in earth was there none found that could satisfie Gods anger for our sins; or get heauen for man, but onely the Son of God Iesus Christ, the Lyon of the tribe of Iuda. who by his bloud hath wrought the workes of Satisfaction; and he only is worthy of all honor, glory, and praise; for he hath opened the booke with the seuen seales.

Dearely beloued, therefore abhor this abomination, euen to thinke that there is any other satisfaction to Godward for sinne, then Christs bloud onely, Blasphemy it is, and that horrible, to thinke otherwise. The bloud of Christ purifieth (saith Saint Iohn) from all sinne. And therefore hee is called the Lambe slaine from the beginning of the world, because there was neuer sinne forgiuen of God, nor shall bee from the beginning, vntill the end of the world. but onely through Christs death: Prate the Pope and his Prelates as please them, with their Par-

dons,

dons, Purgatorie, Purgations, Placeboes, Trentales, Diriges, workes of Supererogation, Superabomination, &c.

Isay 45. I am he (saith the Lord) which putteth away thine offences, and that for my owne sake, and will no more remember thine iniquities. Put me in remembrance (for we will reason together and tell me what thou hast for thee, to make thee righteous. Thy first Father offended sore

1. Iohn 2. &c. And thus writeth S. Iohn, If any man sinne we haue an Aduocate (saith he) with the Father, euen Iesus Christ the righteous, and he is the propitiation, or satisfaction for our sinnes.

As in the fourth Chapter hee saith; That God hath sent his Sonne to bee a propitiation or satisfaction for our sins: According to that which Paul writeth, where he calleth Christ a mercifull and faithful Priest, to purge the peoples sins.

Heb. 2. So that blinde Buzzards, and peruerse Papists they bee, which yet will prate, our merits or works to satisfie for our sinnes, in part or in whole, before Baptisme, or after.

For to omit the testimonies I brought out of Iohn and Paul, which the blinde can-

cannot but ſee: I pray you remember the text out of Eſay, which euen now I rehearſed, being ſpoken to ſuch as were then the people of God, and had beene a long time, but yet were fallen into greiuous ſinnes, after their adoption into the number of Gods children. It is for mine owne ſake (ſaith God) that I put away thy ſinnes. Where is your parting of the ſtake now? If it be for Gods own ſake, if Chriſt be the propitiation: then recant, except you will become Idolators, making your workes God and Chriſt. Say as Dauid teacheth: Not to vs Lord, not to vs, but to thy name be the glory.

And it is to be noted, that God doeth caſt in their teeth, euen the ſinne of their firſt father, leaſt they ſhould thinke that yet, perchance, for the righteouſneſſe and goodneſſe of their good fathers, their ſins might bee the ſooner pardoned, and ſo God accept their workes.

If they had taken ſatiſfaction for that which is done to the Congregation publikely, by ſome notable puniſhment, as in the Primitiue Church was vſed to open offenders, ſparkles whereof, and ſome traces yet remaine, when ſuch as haue

sinned in adultery, goe about the Church with a Taper in their Shirts: or if they had made Satisfaction for restitution to manward, of such goods as wrongfully are gotten, the which true penance cannot be without: or if by Satisfaction, they had meant a new life, to make amends to the Congregation thereby, as by their euill life they did offend the Congregation; in which sence the Apostle séemeth to take that which he writeth in 2. Cor. 7. where the old Interpreter calleth *Apologian* Satisfaction, which rather signifieth a defence or answering againe. If I say, they had taken Satisfaction any of these wayes, then they had done well, so that the Satisfaction to God had been left all only to Christ.

Againe, If they had made confession, either for that which is to God priuately, either for that which is to the Congregation publikely, either for that which is a frée consultation with some one learned in Gods booke, and appointed thereunto, as first it was vsed; and I wish were now vsed amongst vs, either for that which is a reconciliation of one to another, it had beene something: yea, if they had

had made it for faith, because it is a true demonstration of faith: as in Paul we may see, when he calleth Christ the Captaine of our Confession, that is of our faith (and so Confessors were called in the Primitiue Church) such as manfully did witnesse their faith with the perill of their liues: if, I say, they had taken it thus, then had they taken it right well. Rom. 1.

And so Contrition, if they had left out their subtill distinction, betweene it and Attrition, by this word iust or full, making it a hearty sorrow for their sinnes, then would we neuer haue cryed out against them therefore. For wee say, penance hath three parts; Contrition if you vnderstand it for a hearty sorrowing for sin; Confession if you vnderstand it for faith, of free pardon in Gods mercy, by Iesus Christ; and Satisfaction, if you vnderstand it not to Godwards, (for that onely to Christ must be left alone) but to manward in restitution of goods wrongfully or fraudulently gotten, of name hindred by our slaunders, and in newnesse of life: although as I said before, and anon will shew more plainely, by Gods grace, that this last is no part of penance

in deede, but a plaine effect or fruit of true penance.

I might here bring in examples of their penance, how perilous it is to be embraced: but let the example of their graund Syre Iudas serue, in whom wee see all the parts of their penance, as they describe it; and yet notwithstanding hee was damned. He was sorry enough, as the effect shewed: he had their contrition fully, out of the which hee confessed his fault, saying; I haue betrayed the innocent bloud: and thereunto he made satisfaction, restoring the money hee had receiued. But yet al was but lost, he hanged vp himselfe, his bowels burst out, and he remained a child of perdition for euer. I would wish that this example of Iudas in whom ye see the parts of their penance, contrition, confession, and satisfaction, would moue them to penance, and to describe it a little better, making hope of trust of Gods free mercy a piece thereof, or else with Iudas they will marre all.

Perchance these words, contrition, confession, and satisfaction, were vsed as I haue expounded them at the first. But that we see so much danger and hurt by

sing them without expositions; either let vs ioyne to them open expositions alwayes, or else let vs not vse them at all, but say as I write, that penance is a hearty sorrow for our sinnes, a good hope or trust of pardon through Christ, which is not without an earnest purpose to amend, or a new life. This penance is the thing, whereto all the Scripture calleth vs. This penance do I now call you all vnto: this must be continually in vs, and and not for a Lent season, as wee haue thought: this must increase dayly more and more in vs: without this we cannot be saued.

Search therefore your hearts all, all swearers, blasphemers lyars, flatterers, lewd or idle talkers, iesters, bribers, couetous persons, drunkards, gluttons, whoremongers, theeues, murtherers, slanderers, idle liuers, negligent in their vocation, &c. All such and all other that lament not their sinnes, as hope not in Gods mercy for pardon, and purpose not heartily to amend, to leaue their swearing, drunkennes, whoredome, couetousnesse, idlenesse, &c. All such I say shall not or cannot enter into Gods King-

dome, but hell fire is prepared for them, weeping, and gnashing of teeth: wherunto alas, I feare me, very many will needes goe, in that very many will bee as they haue beene; let vs euen to the wearing of our tongue to the stumpes, preach and pray neuer so much to the contrary, and that euen in the bowels of Iesus Christ: as now I beseech you all; all, and euery mothers child, to repent and lament your sin, to trust in Gods mercy, and to amend your liues.

Now me thinkes, yee are somewhat astonied: whereby I gather, that presently you desire this Repentance, that is: this sorrow good hope, and newnesse of life. The which that yee may the rather attaine, and get to your comforts, as I haue gone about to be a meane to stirre vp in you (by Gods grace) this desire of Repentance, so through the same grace of God, will I goe about now to shew you how you may haue your desire in this behalfe.

And first concerning this part, namely, sorrow of our sinnes, and hearty lamenting for the same: For this, if you desire the hauing of it, you must beware, that

you

you thinke not that of your selues, or of your owne free will, by any meanes you can get it. You may easily deceiue your selues, and mocke your selues, thinking more of your selues then is seemely. All good things, and not peeces of good things, but all good things, saith Saint Iames, come from God the Father of light. If therefore penance be good (as it is good) then the parts of it bee good. From God therefore doe they come, and and not of our free will. It is the Lord that mortifieth, that bringeth downe, that humbleth, saith the Scripture in sundry places: After thou haddest stricken my thigh (saith Ieremy) I was ashamed, Loe he saith, After thou haddest stricken me: and therefore prayeth he euen in the last words almost, he writeth, Turne vs, O Lord, and wee shall bee turned. The which thing Dauid vsed very often.

Iam. 1.

1. Reg. 2.

Ierem. 31.

Lam. 5.

Wherefore first of all, if thou wouldest haue this part of penance, as for the whole, because it is Gods gift; so for this part go thou vnto God, and make some little prayer, as thou canst vnto his mercy for the same, in this or like sort.

Acts 11.

2. Tim. 2.

MErcifull Father of our Saviour Iesus Christ, because I haue sinned and done wickedly; yet through thy goodnesse, haue receiued a desire of repentance, whereto, this thy long sufferance doth draw my hard heart: I beseech thee, for thy mercies sake in Christ, to worke the same repentance in mee; and by thy Spirit, Power, and Grace, so to humble, mortifie, and feare my conscience for my sinnes, to saluation, that in thy good time thou maist comfort and quicken me againe through Iesus Christ thy dearely beloued Sonne, Amen.

After this sort, I say, or otherwise, as thou thinkest good, if thou wilt haue this first part, Contrition or sorrow for thy sinnes, do thou begge it of God through Christ. And when thou hast asked it, as I haue laboured to driue thee from trusting in thy selfe; so now I goe about to moue thee from flattering of thy selfe, from sluggishnesse, and negligence, to be diligent to vse these meanes following. Vnto prayer, which I would thou shouldest first vse as thou canst: secondly, get thee Gods Law as a glasse to loot in: for

in

in it, & by it, commeth the true knowlege of sin without which knowledge there can be no sorrow. For how can a man sorrow for his sins, which knoweth not his sins? As when a man is sicke, the first step, to health is to know his sicknes: so to salvation the first step, is to know thy damnation due for thy many sins.

The Law of God therefore must bee gotten, and carefully looked in; we must looke in it spiritually, and not corporally: or carnally, as the outward word or letter doth declare and utter: and so our Saviour teacheth vs in Mathew, expounding the first and seuenth Commandements, not onely after the outward deed, but also after the heart, making there the anger of the heart, a kind of murther; lusting after another mans wife, a kind of adultery.

And this is one of the differences, betweene Gods Law, and mans law; that of this (mans law I meane) I am not contemnable, so long as I obserue outwardly the same. But Gods Law goeth to the roote and to the heart, condemning me for the inward motion, although outwardly I liue most holily.

As

As for example: If I kill no man, though in my heart I hate, mans law condemneth me not: but otherwise doth Gods Law. And why? for it seeth the roote whence the euill doth spring. If hatred were taken out of the heart, then loftinesse in lookes, detraction in tongue, and murther by hand, could neuer ensue. If lusting were out of the heart, curiosity in countenance, wantonnesse in words, loathsome boldnes in body would not appeare.

In that therefore this outward euill springs out of the inward corruption: seeing Gods Law also is a law of liberty, as saith Saint Iames: and spirituall, as saith Saint Paul: perfectly and spiritually it is to bee vnderstood, if wee will truely come to the knowledge of our sins. For of this inward corruption, reason knoweth little or nothing. I had not knowne (saith Paul) that lusting (which to reason, and to them which are guided only by reason, is thought but a trifle:) I had not knowne, saith he, this lusting to haue beene sinne, if the Law had not said, *Non concupisces*, Thou shalt not lust.

Iam. 2. Rom. 3.

To the knowledge therefore of our sin (with-

(without which we cannot repent, or be sorry for our sinne) let vs secondly get vs Gods Law, as a glasse to looke in: and that not onely literally, outwardly, or partly; but also spiritually, inwardly and throughly. Let vs consider the heart, and so shall we see the foule spots wee are stayned withall, at least inwardly, whereby we the rather may be moued to hearty sorrow and sighing. For as S. Augustine saith, it is a glasse that feareth no body, but euen looke what a one thou art, so it painteth thee out.

In the Law, wee see it is a foule spot, not to loue the Lord our God, withall, I say, our heart, soule, power, might and strength, and that continually.

In the Law it is a foule spot, not only to make to our selues any grauen Image or similitude, to bow thereto, &c. but also, not to frame our selues wholy after the Image whereto wee are made, not to bow to it nor worship it.

In the Law we see that it is a foule spot, not onely to take Gods name in vaine, but also not earnestly, heartily, and euen continually to call vpon his name onely, to giue thankes vnto him

only

onely, to beleeue, to publish, and liue in his holy Word.

In Gods Law, we see it is a foule spot to our soules, not onely to bee an open prophaner of the Sabboth day, but also not to rest from our owne words and works, that the Lord might both speake and worke in vs and by vs; not to heare his holy Word, not to communicate his Sacraments, not to giue occasion to others to holinesse, by our example in godly works, and reuerent esteeming of the Ministery of his Word.

In Gods Law, we see it a foule spot to our souls, not only to be an open disobeyer of our parents, magistrates, masters, and such as be in any authority ouer vs; but also not to honour such euen in our hearts, not to giue thankes to God for them not to pray for them, to ayde, to helpe, or relieue them, to beare with their infirmities, &c.

In Gods Law, we se it is a foule spot in our soules, not onely to be a manqueller in hatred, malice, proud lookes, brags, back-biting, railing, or bodily slaughter: but also not to loue our neighbours, yea, our enemies, euen in our hearts, and to

declare the same in all our gestures, words, and works.

In Gods law: we see it a foule spot to our soules, not only to be a whoremonger in lusting, in our hearts, in wanton looking, in vncleane and wanton talking, in actuall doing vnhonestly with our neighbours wife, daughter, seruant, &c. But also not be chaste, sober, temperate in heart, lookes, tongue, apparrell, deedes, and to helpe others thereunto accordingly, &c.

In Gods Law, we see it is a foule spot to our soules, not only in heart, to couet, in looke or word to flatter, lye, colour, &c. indeede to take away any thing that pertaineth to another: but also in heart, countenance, word and deede, not to keepe, saue and defend that which pertaineth to thy neighbour, as thou wouldest thine owne.

In Gods Law, we may see it a foule spot, not only to lye and beare false witnesse against any man; but also, not to haue as great a care ouer thy neighbours name, as ouer thine owne.

Sinne in Gods Law it is wee may see, and a foule spot, not only to consent

to

to euill lust, or carnall desires, but euen the very naturall or carnall lusts and desires themselues, for so I may call them: natures it selfe, being now so corrupted, are sinne and selfe loue, and many such like. By reason whereof, I thinke there is none that looketh well therein, but though he be blameleſſe to the world, and faire to the shew; yet certainely, inwardly his face is foule arraied, and so shamefull, saucy, mangy, pockey, and scabbed, that he cannot but be sorry at the contemplation thereof, and that so much more, by how much he continueth to looke in this glasse accordingly.

And thus much concerning the second meane, to the stirring vp of sorrow for our sinne, that next vnto prayer wee should looke in Gods law spiritually. The which loking, if we vse with prayer, as I said, let vs not doubt, but at the length Gods Spirit will worke as now to such as beleeue; for to the vnbeleeuers all is in vaine, (their eyes is starke blind, they can see nothing) to such as beleeue, I say, I trust something is done euen already. But if neither by prayer, nor by diligent loking into Gods Law spiritu-

ally,

ally, as yet thy hard vnbeleeuing heart feeleth no sorrow, nor lamenting for thy sinne: Thirdly, looke vp to the tag tied to Gods Law: for to mans law there is a tag tyed, that is, a penalty, and that no small one, but such a one, as cannot but make vs to cast our currish tailes betweene our legs, if we beleeue it; for all is in vaine, if we be faithlesse, not to beleeue before we feele.

This tagge, is Gods Malediction or curse. *Maledictus omnis* (sayth it) *qui non permanet in omnibus quæ scripta sunt in libro legis, vt faciat eam.* Loe accursed (saith hee) is all, no exception, all, saith God, which continueth not in all things (for he that is guilty of one, is guilty of the whole, saith Saint Iames:) in all things therefore (saith the holy Ghost) which are written in the booke of the lawes to do them. He saith not, to heare them, to talke of them, to dispute of them, but, to do them.

Who is he now that doth these? *Rara Auis*, few such Birds; yea, none at all. For all are gone out of the way, though not outwardly by word or deede, yet inwardly at the least by default, and wanting

ting of that which is required: so that a Child of one nights age is not pure, but (by reason of birth-sinne) in danger of Gods Malediction: then much more we, which alas, haue drunken in iniquity, as it were water, as Iob saith: But yet we quake not.

Tell me now, good brother, why doe you so lightly consider Gods curse, that for your sinnes past you are so careless, as though you had made a couenant with death and damnation, as the wicked did in Esayes time? What is Gods curse? At the Popes curse, with booke, bell and candle; O! how trembled we which heard it, although the same was not directed vnto vs, but vnto others? For this Gods curse, which is incompasable, more fell and importable, and is directed to vs; yea, hanging ouer vs, all by reason of our sinnes: alas, how careless are we? O faithlesse hard hearts! O Iezabels ghests, rocked and laid asleepe in her bed! O wicked wretches, which being come into the depth of sinne doe contemne the same! O sorrowlesse sinners, and shameless shrinking harlots!

As

Is not the anger of a King death? and is the anger of the King of all Kings a matter to be so lightly regarded as we do regard it, which for our sinnes are so wretchlesse, that we slugge and sleepe it out? As ware melteth away at the heate of the fire (saith Dauid) so do the wicked perish at the face or countenance of the Lord.

If, dearely beloued, his face be so terrible and intolerable for sinners, and the wicked: what thinke we his hand is? At the face and appearing of Gods anger, the earth trembleth: but wee earth: yea, stones, yron, flints, tremble nothing at all. If we will not tremble in hearing, woe vnto vs, for then shall we be crashed in pieces in feeling. If a Lyon roare, the beasts quake: but wee are worse then beasts, which quake nothing at the roaring of the Lyon, I meane the Lord of Hosts. And why? because the curse of God, hardnesse of heart, is already fallen vpon vs, or else we could not but lament and tremble for our sinnes: If not for the shame and foulenesse thereof; yet, at the least, for the malediction and curse of God, which hangeth ouer vs for our sins.

Lord bee mercifull vnto vs for thy Christs sake, and spare vs in thine anger, remember thy mercy towards vs, Amen.

And thus much for the third thing, to the mouing of vs to sorrow for our sins: that is, for the tagge tyed to Gods Law, I meane, for the malediction and curse of God. But if our hearts be so hard, that through these, we yet feele, no hearty sorrow for our sinnes: let vs fourthly set before vs, examples past and present, old and new; thereby the holy Spirit may be effectuall, to worke in his time this work of sorrowing for our sinne.

Looke vpon Gods anger for sinne in Adam and Eue, for eating a piece of an apple. Were not they the deerest creatures of God, cast out of Paradice? Were not they subiect to mortality, trauaile labour, &c. Was not the earth accursed for their sinnes? Doe not we all, men in labour, women in trauelling with childe, and all in death, mortality and misery, euen in this life feele the same? And was God so angry for their sinne, and he being the same God, will he say nothing to vs for ours (alas) more

for

horrible then the eating once, of one piece of an apple?

In the time of Noe and Lot, God de- Gen. 6.
stroyed the whole world with water; and the Cities of Sodome and Gomorra, Si- Gen. 19.
boim and Adamah, with fire and brim-stone from heauen for their sins; namely, for their whoredoms, pride, idlenesse, vnmercifulnesse to the poore, tyranny, &c. In which wrath of God, euen the very babes, birds, fowles fishes, hearbs, trees, and grasse perished: and thinke we that nothing will bee spoken to vs, much worse, and more abominable then they? For all men may see, if they will, that the whoredomes, pride, vnmercifulnesse, tyranny, &c. of England, far passeth in this age, any age, that euer was before. Lots wife looking backe was Gen. 19.
turned into a Salt stone: and will our loking backe againe, yea our turning backe againe, to our wickednesse doe vs no hurt? If we were not already more then blinde Beetles, wee would blush. Pharo his heart was hardened so, that no miracle could conuert him: if ours were any thing soft, wee would beginne to sob.

Iosua and Caleb. Of fiue hundred thousand men, onely but twaine entred into the Land of promise, because they had ten times sinned against the Lord, as he himselfe saith: and thinke we that God will not sweare in his wrath, that we shall neuer enter into his rest, which haue sinned so many tenne times, as wee haue toes and fingers; yea, haires on our heads and beards (I feare me) and yet wee passe not.

Numb. 14.

The man that swore, and he that gathered sticks on the Sabboth day, were stoned to death: but we thinke our swearing is no sin, our bribing, rioting, yea, whore-hunting on the Sabboth day, pleaseth God, or else we would something amend our manners.

Leuit. 24. Numb. 15.

Helias negligence in correcting his sonnes, nipped his neck in two: but ours which pamper vp our children like puppets, will put vs to no plunge? Helias sonnes for disobeying their fathers admonition, brought ouer them Gods vengeance: and will our stubborneneſſe doe nothing.

1. Reg. 5.

Sauls malice to Dauid, Acabs displeasure against Naboth, brought their blood

1. Reg. 21. 22.

to

to the ground for dogs to eate; yea, their children were hanged vp and slaine for this cause: but we continue in malice, enuy and murther, as though wee were able to wage warre with the Lord. 4. Reg. 21. 4. Reg. 10.

Dauids adultery with Bethshabe, was visited on the child borne; on Dauids daughter, defiled by her brother, and on his children, one slaying another, his wiues defiled by his owne sonne, and himselfe driuen out of his Kealme in his old age; and otherwise also, although hee most heartily repented his sin: But wee are more deare vnto God then Dauid, which yet was a man after Gods owne heart, or else we could not but tremble, and begin to repent.

The rich glutton who insatiably delighted in gluttony; what did it auaile him? it brought his soule to hell, and haue wee any preeminence that God will doe nothing to vs.

Achans subtill theft prouoked Gods anger against all Israell: and our subtilty; yea, open extortion, is so fine and politike, that wee thinke God cannot espy it.

Gehezi his couetousnesse, brought it

not the Leprosie vpon him, and on all his seede? Iudas also hanged himselfe. But the couetousnesse of England is of another cloth and colour: Well if it were so, the same Taylor will cut it accordingly.

Anania and Saphira by lying linked to them sudden death: but ours now prolongeth our life the longer, to last in eternall death.

The false witnesse of the two Iudges, against Susanna, lighted on their owne heads; and so will ours do at length.

But what gee I about to ausouch ancient examples, where dayly experience doth teach? The Sweat the other yeere, the Stormes the Winter following, will vs to weigh them in the same ballances. Men hanging and killing themselues, which are (alas) too rife in all places, require vs to register them in the same roules. At the least, in Children, Infants, and such like, which yet cannot vtter sin by word or deed; we see Gods anger against sinne, in punishing them by sickneese death, mis-hap, or otherwise, so plainely, that wee cannot but grone againe, in that we haue powred out these sins in word and deed more abundantly.

And

And heare, with me a little looke on Gods anger, yet so fresh, that we cannot but smell it, although we stop our noses neuer so much; I pray God wee smell it not more fresh hereafter, I meane it forsooth (for I know you looke for it) in our deare late Soueraigne Lord, the Kings Maiesty. You all know, hee was but a child in yeeres, defiled hee was not with notorious offences: Defiled said I; nay rather adorned with so many good gifts, and wonderfull qualities, as neuer Prince was from the beginning of the world. Should I speake of his wisedome, of his ripenesse in iudgement, of his learning, of his godly zeale, heroicall heart, Fatherly care for his Commons, Nurcely solicitude for Religion? &c.

Nay, so many things are to be spoken in commendation of Gods exceeding graces in this Child: that, as Salust writeth of Carthage: I had rather speake nothing then too little, in that too much is too little,

This gift God gaue vnto vs English men, before all Nations vnder the Sun, and that of his exceeding loue towards vs. But alas, alas, for our vnthankfulnes

sake, for our sinnes sake, for our carnality and prophane liuing, Gods anger hath touched, not only the body, but also the mind of our King, by a long sickneſſe, and at length hath taken him away by death: death, cruell death, fearefull death. O, If Gods iudgment be begun on him, which as he was the chiefeſt, ſo I thinke the holieſt, and godlieſt in the Realme of England, (alas) what will it be on vs, whoſe ſinnes haue ouergrowne ſo our heads, that they are climed vp to heauen? I pray you (my good Brethren) know, that Gods anger towards vs for our ſinnes cannot but be great: yea, too fell, in that wee ſee it was ſo great, that our good King could not beare it. What befell Iewry after the death of Ioſias? Lord ſaue England, and giue vs repentance: my heart will not ſuffer me to tarry any longer herein: I hope this will cauſe ſome repentance.

If therefore the prayer for Gods feare, the looking in Gods glaſſe, and the tag thereto will not burſt open the blockiſh heart, yet hope I, that the repetition of theſe examples, eſpecially of our late King, and this troubleſome time, will

moue

moue some teares out of thine heart, if thou wilt pray for Gods Spirit accordingly. For who art thou (thinke alwayes with thy selfe) that God should spare thee, more then them whose examples thou hast heard? What friends hast thou? Were not of these Kings, Prophets, Apostles, learned, and come of holy Stockes? I deceiue my selfe (thinke thou with thy selfe) if I beleeue that God, being the same God that hee was, will spare me; whose wickednesse is no lesse, but much more then some of theirs. He hateth sinne now as much as euer he did. The longer he spareth the greater vengeance will fall: the deeper he draweth his Bow, the sorer will his shaft pierce,

But if yet thy heart bee so hardened, that all this will not moue thee; then surely art thou in a very euill estate, and remedy now I know none. What, sayd I, none? Know I none? Yes, there is one, which is sureby, as they say, to serue, if any thing will serue. You looke to know what this is: Forsoth, the Passion, and Death, of Iesus Christ. You know, the cause why Christ became man

and

and suffered as he suffered, was the sins of his people, that hee might saue them from the same.

Consider the greatnesse of the sore, I meane sin, by the greatnesse of the Chyrurgion, and the salue. Who was the Chyrurgion? no Angell, no Saint, no Archangell, no power, no creature in in heauen nor in earth: but only hee, by whom all things were made, all things are ruled also; euen Gods owne Deare ling, and onely beloued Sonne, becomming man.

Oh what a great thing is this, that could not be done by the Angels, Archangels, Potentates, Powers, or all thy creatures of God, without his owne Sonne? Who of necessity must come down from Heauen, to take our nature and become man. Here haue ye the Chyrurgion: great was the cure, that this mighty Lord tooke in hand.

Now, what was the salue? Certainely, of an inestimable valew, and of many compositions: I cannot recite all, but rather must leaue it to your hearty considerations. Thirty three yeeres was he curing our sore: He sought it earnestly,

by

by fasting, watching, praying, &c. The same night that he was betrayed, I reade how busie he was about a plaister in the Garden, when hee lying flat on the ground, praying with teares, and that of bloud not a few, but so many as did flow downe on the ground againe; crying on this sort: Father (said he) if it be possible let this Cup depart from me. That is, If it be possible, that else the sins of mankind can bee taken away: grant that it may be so. Thou hardest Moses cry for the Idolaters: Thou hardest Lot for the Zoarites: Samuel, Dauid, and many other, for the Israelites: And, deare Father, I only am thine owne Sonne, as thou hast said, in whom thou art well pleased: wilt not here me? I haue by the space of thirty three yeeres, done alwayes thy Will: I haue so humbled my selfe, that I would become an abiect amongst men, to obey thee. Therefore (deare Father) if it be possible, grant my request, saue mankind, now without any further labour, saues or plasters, But yet (saith he) not as I will, but as thou wilt.

But Syr, what heard he? Though he sweat bloud and water, in making his plai-

plaister for our sore of sin, yet it framed not. Twice hee cryed without comfort; yea, though to comfort him God sent an Angell, we know that yet this plaister was not allowed for sufficient, vntill hereunto, Christ Jesus was betrayed: forsaken of all his Disciples, forsworne of his dearely beloued, bound like a Thiefe, belyed on, buffeted, whipped, scourged, crowned with Thorns, crucified, racked, nailed, hanged vp betweene two Théeues, cursed and rayled vpon, mocked in misery, and had giuen vp the Ghost: then bowed downe the head of of Christ: that is, God the Father which is the head of Christ: then allowed hee the plaister, to be sufficient and good for the healing of our sore, which is sinne. Now would God abide our breath, because the stinke, that is; damnation or guiltinesse was taken away, by the swéet sauour of the breath of this Lambe, thus offered once for all.

So that here, dearely beloued, wee as in a glasse may sée, to the bruising of our blockish hard hearts, Gods great iudgement and anger against sinne. The Lord of Lords, the King of Kings, the bright-

Gen.6.
Gen.19.

nesse

nesse of Gods glory, the Sonne of God, the Dearelìng of his Father, in whome he is well pleased; hanged betweene two Theeues, crying for thée and me, and for vs all: My God, my God, why hast thou forsaken me.

Oh hard hearts that we haue, who delight in sinne. Looke on this, see the very heart of Christ pierced with a speare, wherein thou mayst sée, and reade Gods anger for sinne. Woe to thy hard heart that pierced it.

And thus much for the first part of Repentance, I meane, for the meanes of working contrition. First, vse prayer: then looke on Gods Law: thirdly, sée his curse: fourthly, set examples of his anger before thee: And last of all set before thée the precious death of our Lord and Sauiour Iesus Christ. Gen. 19.

From this and prayer cease not, till thou feele some hearty sorrow for thy sin. The which when thou feelest, then labour for the other part, that is, faith on this sort.

As first, in Contrition, I willed thee not to trust to thy free will, for the attaining of it: so doe I will thee in this. Faith is so farre from the reach of mans

free

frée-will, that to reason it is plaine foolishnesse. Therefore, thou must first goe to God, whose gift it is: thou must, I say, get thee to the Father of mercy, whose worke it is, that as he hath brought thee down by Contrition, and humbled thée, so he would giue thee faith, raise thee vp, and exalt thee.

On this manner therefore, with the Apostles, and the poore man in the Gospell that cryed: Lord increase our faith: Lord helpe my vnbeliefe, pray thou and say: O mercifull God and deare Father, of our Lord and Sauiour Iesus Christ; in whom, as thou art well pleased, so hast thou commanded vs to heare him, forasmuch as he often biddeth vs to aske of thee, and therto promiseth that thou wilt heare vs, and grant vs that which in his name we shall aske of thee: loe, gracious Father, I am bold to beg of thy mercy, through thy Son Iesus Christ, one sparkle of true faith and certaine perswasion of thy goodnesse and loue towards mee in Christ, wherethrough, I being assured of the pardon of all my sins, by the mercies of Christ thy Son, may be thankefull to thee, loue thee, and serue thée in ho-

2. Tim. 2.

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knesse and righteousnesse all the dayes of my life.

On this sort I say, or otherwise, as God shall moue thee, pray thou first of al, and looke for thy request at Gods hand, without any doubting, though forth-with thou feelest not the same: for oftentimes we haue things of God giuen vs long before we feele them as we would do. Now vnto this prayer, vse thou these meanes following.

After prayer for faith, which I would should be first; secondly, because the same springeth out of the hearing, not of Masses, Mattins, Cannons, Counsels, Doctors Decrees, but out of the hearing of Gods Word, get thee Gods Word: but, not that part which serueth specially to Contrition; that is, the Law, but the other part, which serueth specially to consolation and certaine perswasions of Gods loue towards thee, that is, the Gospell or publication of Gods mercy in Christ, I meane the free promises.

But here thou must know, that there are two kinds of promises: one, which is properly of the Law, another of the Gospell. In the promises of the Law, wee

may

may indeed behold Gods mercy, but so, that it hangeth vpon the condition of our worthinesse, as if thou loue the Lord with all thy heart, &c. thou shalt finde mercy. This kinde of promise, though it declare vnto vs Gods loue, which promiseth where he needeth not: yet vnto him that feeleth not Christ, which is the end of the Law, they are so farre from comforting, that vtterly with the Law they bring man to great despaire: so greatly we are corrupt, for none so loueth God as he ought to doe. From these therefore get thee to the other promises of the Gospell, in which we may see such plenty and franke liberality of Gods goodnesse, that we cannot but be much comforted though we haue very deepely sinned. For these promises of the Gospell doe not hang on the condition of our worthinesse, as the promises of the Law do: but they depend and hang on Gods truth, that as God is true, so they cannot but be performed to all them which lay hold on them by faith; I had almost said, which cast them not away by vnbeliefe.

Marke in them therefore two things; namely, that as well they are free pro-

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mises; without any condition of our worthinesse: as also, that they are vniuersall offered to all, all (I say) which are not so stubborne, as to keepe still their hands, whereby they should receiue this almes in their bosomes, by vnbeliefe. As concerning Infants and children, you know I now speake not; but concerning such as be of yeeres of discretion. And now you looke that I should giue you a taste of these promises, which are both free and vniuersall: except none but such as except themselues. Well: you shall haue one or two for a say.

In the 3. of Iohn saith our Sauiour: So God the Father loued the world, that he would giue his Dearelìng, his owne only Sonne, that all that beleeue in him should not perish, but haue euerlasting life. Loe, sir, hee saith not, that some might haue life: but all, saith hee. And what all? All that loue him with all their hearts: all that haue lined a godly life? Nay, all that beleeue in him. Although thou hast lined a most wicked and horrible life: if now thou beleeue in him, thou shalt be saued. Is not this sweete grace?

Againe, saith Christ: Come vnto me, all ye that labour and are laden, and I will refresh you. Let vs alittle looke on this letter: Come vnto me, Who should come? Lords, Priests, Holy men, Monkes, Friers? Yea, Coblers, Tinckers, Whores, Theeues, Murtherers also, if they lament their sins. Come vnto me (saith he) all ye that labour and and are laden; that is, which are afraid of your sinnes. And what wilt thou do, Lord? And I will refresh you (saith he.)

Oh what a thing is this: And I will refresh you? Wot you who spake this? He that neuer told lye: He is the truth, there was neuer guile found in his mouth, and now will he be vntrue to thee (good brother) which art sorry for thy grieuous sinnes? No forsooth: heauen and earth shall passe and perish, but his Word shall neuer faile.

Saint Paul saith, God Would haue all men saued: Lo, he excepteth none. And to Titus: The grace of God bringeth saluation to all men. As from Adam, all haue receiued sin to damnation: so by Christ, all haue grace offered to saluation, if they reiect not the same. I speake not

now

now of Infants, I say: nor I neede not enter into the matter of Predestination. In preaching of repentance, I would gather where I could with Christ. As surely as I liue, (saith God) I will not the death of a sinner. Art thou a sinner? Yea: Loe, God sweareth, he will not thy death. How canst thou now perish? Consider with thy selfe, what profit thou shouldst haue to beleeue this to be true to others, if not, to thy selfe also: Satan doth so. Rather consider with Peter, that the promise of saluation pertaineth not only to them which are nie; that is, to such as are fallen a little: but also to all, to whom the Lord hath called, be they neuer so far off.

Loe, now by me, the Lord calleth thee thou man, thou woman, thou art very far off. The promise therefore pertaineth to thee: needes must thou be saued, except thou with Satan say, God is false: And if thou doe so, God is faithfull and cannot deny himselfe: as thou shalt feele by his plagues in hell, for so dishonoring God, to thinke that he is not true. Will he be found false now? The matter hangeth not in thy worthinesse but it hangeth

on Gods truth. Clap hold on it, and I warrant thee, Christ is the propitiation for sins; yea for the sinnes of the whole world: beleeue this, man: I know thou beleeuest it: say, therefore in thy heart still: *Domine auge mihi fidem:* Lord increase my faith: Lord helpe my vnbelief. Blessed are they which see not (by reason) this but yet beleeue: Beloued, we must hope aboue hope, as Abraham did.

And thus much for a taste of the promises, which are euery where, not only in the new Testament, but also in the Old. Reade the last end of Leuiticus 26. The Prophet Esay 30. Where he saith: God tarrieth looking for thee to shew thee mercy. Also the 40. and so forth to the 60. Reade also 2, Kings 24: Psal. 33. Ioel. 2, &c.

Howbeit, if all this will not serue, if yet thou feelest no faith, no certaine perswasion of Gods loue: then prepare thy selfe to prayer, and diligently considering of the free and vniuersall promises of the Gospell: Thirdly, set before thee the blessings which heretofore, and at that present, God hath giuen thee. Consider,

how

how he hath made thée a man or a woman, which might haue made thée a Toade, or a Dog. And why did he this? Verily because he loued thee: And thinkest thou, if hee loued thée when thou wastest not, to make thée such a one, as he most graciously hath: will hee not now loue thée, being his hand worke? Doth he hate any thing that he made? Is there vnableness with him? Doth he loue for a day, and so farewell? No, beloued, God loueth to the end, his mercy endureth for euer. Say therefore with Iob. *Operi manuum tuarum, porrige dexteram*, that is: To the worke of thy hands, put thy helping hand.

Againe, hath he not made thee a Christian man or woman, where if he would, he might haue made thée a Turke or Pagan? This thou knowest hee did of loue. And dost thou thinke his loue is lessened, if thou lament thy sin? Is his hand shortened for helping thée? Can a woman forget the Child of her wombe? and though she should, yet will I not forget thée saith the Lord. He hath giuen thée limbes, to see, heare, goe, &c. He hath giuen thée wit, reason, discretion, &c. He hath

long ſpared thée, and borne with thée, when thou neuer purpoſedſt to repent: and now thou repenting, will hee not giue thee mercy? Wherefore doth hee grant thée to liue at this preſent, to heare him to ſpeake this, and me to ſpeake this but of loue to vs all? Oh, therefore let vs pray him that hee would adde to this, that we might beleeue theſe loue tokens, that he loueth vs, and indeede he will do it. Lord open our eyes in thy gifts, to ſée thy gracious goodneſſe, Amen.

But to tarry in this I will not. Let euery man conſider Gods benefites, paſt and preſent, publike and priuate, ſpirituall and corporall, to the confirming of his faith, concerning the promiſes of the Goſpell, for the pardon of his ſinnes.

I will now goe about to ſhew you a fourth meane to confirme your faith in in this, euen by examples. Of theſe there are in the Scriptures very many; as alſo dayly experience doth diuerſly teach the ſame, if wee were diligent to obſerue things accordingly: wherefore I will be more briefe herein hauing reſpect to time which ſtealeth faſt away.

Adam in Paradiſe tranſgreſſed grie-

uouſly

usually, as the painefull punishment, which we as yet feele, proueth, if nothing else. Though by reason of his sin, he displeased God sore, and ran away from God, (for hee would haue hid himselfe; yea, he would haue made God the causer of his sinne, in that hee gaue him such a Mate, so far was hee from asking mercy:) yet all this notwithstanding, God turned his fierce wrath, neither vpon him nor Eue, which also required not mercy; but vpon the Serpent Sathan: promising vnto them a seede, Iesus Christ; by whome, they at the length should be deliuered. In token whereof, though they were cast out of Paradise for their nurture to serue in sorrow, which would not serue in ioy; yet he made them apparell to couer their nakednesse: a visible Sacrament, and token of his inuisible loue and grace, concerning their soules. If God was so mercifull to Adam, which so sore brake his Comunandement, and rather blamed God then asked mercy: thinkest thou, O man, that he will not bee mercifull to thée, which blamest thy selfe, and desirest pardon?

To Caine he offered mercy if he would

haue asked it. What haste thou done, (saith God?) The voyce of thy Brothers bloud cryeth vnto mee out of the earth. O mercifull Lord (should Cain haue said) I confesse it: But alas, he did not so, and therefore said God: Now, that is, In that thou desirest not mercy: Now I say, be thou accursed, &c. Loe, to the reprobate he offered mercy, and will he deny it thee, which art his child?

Noah, did he not sin and was drunk? Good Lot also, both in Sodome dissembled a little with the Angels, prolonging the time: and out of Sodome hee fell very foule: as did Iudas, and the Patriarks against Ioseph; but yet I ween they found mercy. Moses, Myriam, Aaron, though they stumbled a little, yet receiued they mercy: yea, the people in the wilderneſſe often sinned and displeased God, so that he was purposed to haue destroyed them let mee alone (saith hee to Moses) that I may destroy them. But Moses did not let him alone, for he prayed still for them and therefore God spared them. If the people were spared through Moses prayer, they not praying with him, but rather worshipping their golden Calfe, eating, drinking, & making iolly good cheare: Be-

loued, why shouldest thou doubt whether God will be merciful to thee: hauing as indeed thou hast, one much better then Moses to pray for thee, and with thee; euen Iesus Christ, who sitteth on the right hand of his Father, and prayeth for vs, being no lesse faithfull in his fathers house, the Church, then Moses was in the Synagogue. Dauid that good King, had a foule foile, when hee committed whoredome with his faithfull seruants wife, Bethsheba: whereunto hee added also a mischieuous murther, causing her husband, his most faithfull Souldier Vrias to be slaine, with an honest company of his most valiant men of war, and that with the sword of the vncircumcised.

In this sinne, though a great while he lay asleepe (as many doe now adayes, God giue them good waking,) thinkeing, that by the Sacrifices hee offered, all was well, God was content: yet at length, when the Prophet, by a Parable, opened the offence, and brought Dauid in remembrance of his owne sinne, and in such sort, that he gaue iudgement against himselfe: then quaked hee, his Sacrifices had no more taken

away

away his ſinnes, then our Sir Iohns Trentales and wagging of his fingers ouer the heads of ſuch as lie aſleepe in their ſins (out of the which when they are awaked, they will ſee, that it is neither Maſſe nor Mattins, bleſſing nor curſing will ſerue) then, I ſay, he cryed out, ſaying, *Peccaui Domine*: I haue ſinned, ſaith he againſt my Lord and good God, which hath done ſo much for me. I cauſed indeede Vriah to be killed, I haue ſinned, I haue ſinned. What ſhall I do? I haue ſinned, and am worthy of eternall damnation, But what ſaith God, by his Prophet: *Dominus* (ſaith he) *tranſtulit peccatum tuum, non morieris*: The Lord hath taken away thy ſinnes, thou ſhalt not dye. Oh good God, he ſaid, but *Peccaui*, I haue ſinned, but yet from his heart, and not from the lips only, as Pharaoh and Saul did, and incontinently he heareth, Thou ſhalt not dye, the Lord hath taken away thy ſinnes: Or rather, hath laid them vpon another; yea, tranſlated them vpon the backe of his Sonne Ieſus Chriſt, who bare them, and not onely them, but thine and mine alſo, if that we will now cry but from our hearts, *Peccauimus*: We haue

haue ſinned, good Lord, wee haue done wickedly; enter not into iudgement with vs, but bee mercifull vnto vs after thy great mercy, and according to the multitude of thy compaſſions, doe away our iniquities, &c. For indeede, God is not the God of Dauid only: *Idem Deus omnium*, He is the God of all: So that, *Quicunque inuocauerit nomen Domini, ſalus erit.* He or ſhee, whoſoeuer they bee that call vpon the name of the Lord ſhall be ſaued. In confirmation whereof, this Hiſtory is written, as are alſo the other which I haue recited, & many mo which I might recite. As of Manaſſes the wicked King, which ſlew Eſay the Prophet, & wrought very much wickednelſe; yet the Lord ſhewed mercy vpon him being in priſon, as his Prayer doth teach vs. Nebuchadnezzar, though for a time hee bare Gods anger, yet at the length he found mercy.

The City of Niniuie alſo found fauour with God, as did many other, which for breuity I will omit, and will bring forth one or two out of the new Teſtament, that we may ſée God to be the ſame God in the new Teſtament, that he was in the old:

I might tell you of many, if I should speake of the Lunatike, such as were possessed with Diuils. Lame, Blind. Dumb, Deafe, Lepers, &c. But time will not suffer me; therefore one or two shall serue. Mary Magdalen had seuen deuils, but yet they were cast out of her: and of all others, shee was the first that Christ appeared vnto, after his resurrection. Thomas would not beleeue Christs resurrection, though many told him, which had seene and felt him: by reason whereof, a man might haue thought that his sinnes would haue cast him away. Except I should see and feele (saith he) I will not beleeue. Ah wilfull Thomas: I will not, saith he. But Christ appeared vnto him, and would not leese him, neither will he thee, beloued, if with Thomas, thou wilt keepe company with the Disciples, as Thomas did. Peters fall was vgly, he accursed himselfe, if euer he knew Christ, and that for feare of a Wayden, and this not once, but three seueral times, and that in the hearing of Christ his Master: but yet the third time Christ looked back, and cast on him his eye of grace, so that hee went out and wept bitterly. And after

Christs

Christs resurrection, not onely did the Angels will the woman to tell Peter, that Christ was risen, but Christ himselfe appeared vnto him seuerally: such a good Lord is he.

The Thiefe hanging on the Crosse, said but this: Lord when thou commest into thy Kingdome, remember me: And what answere had he? This day (saith Christ) thou shalt bee with mee in Paradise. What a comfort is this, in that he is now the same Christ to thee and me, and to vs all, if wee will runne vnto him: for he is the same Christ to day and to morrow, vntill hee come to iudgement. Then indeed, he will be inexorable: but now is hee more ready to giue then thou to aske. If thou cry, he heareth thee, yea before thou cry.

Cry therefore, be bold, man, hee is not partiall. Call, saith he, and I will heare thee: Aske, and thou shalt haue: Seeke, and thou shalt finde: though not at the first, yet at the length. If hee tarry a while it is but to try thee. *Nam veniens veniet, & non tardabit*: Hee is comming, and he will not be long. Esay 31. Mat. 7. Heb. 10.

Thus haue you foure meanes, which you

you must vse to the attaining of faith, or certaine perswasion of Gods mercy towards you, which is the second part of penance; namely, prayer, the free and vniuersall promises of Gods graces, the recordation of the benefites of God, past and present, the examples of Gods mercy. Which although they might suffice, yet will I put one more to them, which all only of it selfe, is full sufficient: I meane, the death of the Sonne of GOD Iesus Christ: which if thou set before the eyes of thy minde, it will confirme thy assurance: for it is the great Seale of England, as they say; yea, of all the world, for the confirmation of all Patents and perpetuities of the euerlasting life, whereunto we are all called.

If I thought these, which I haue before recited, were not sufficient to confirme your faith of Gods loue towards such as do repent, I would tarry longer herein. But because I haue beene both long, and also I trust, you haue some exercise of conscience in this dayly (or else you are to blame) I will but touch and goe. Consider with your selues what we are, misers, wretches, and enemies to God.

Con-

Consider, what God is, euen he, which hath all power, Maiesty, Might, Glory, Riches, &c. perfectly of himselfe, and needeth nothing, but hath all things. Consider what Christ is: concerning his Godhead, coequall with his Father, euen he by whom all things were made; he, I say, by whom all things are ruled and gouerned: Concerning his Manhood, the only Deareling of his Father, in whom is all his ioy. Now Sir, what a loue is this? that this God which needeth nothing, would giue wholy his owne selfe to thée, his enemy, wreaking his wrath vpon himselfe, in this his Son: as a man may say, to spare thee, to saue thée, to winne thee, to buy thee, to haue thee, to enioy thee for euer. Because thy sinne hath seperated thée from him, to the end thou mightest come eftsoones into his company againe, and therein remaine; hee himselfe became as a man would say, a sinner: or rather sinne it selfe, euen a malediction or curse: that we sinners, we accursed by our sinne, might by his oblation or suffering for our sins, by his curse, be deliuered from sinne and from malediction. For by sinne, hee destroyed sin,

killing

killing Death, Satan, and Sin, by their owne weapons; and that for thes and me (man) if we cast it not away by vnbeliefe. Oh wonderfull loue of God. Who euer heard of such a loue? the Father of Heauen for vs his enemies, to giue his own deerely beloued Sonne, Iesus Christ, and that not only to be our Brother, to dwell among vs: but also, to the death of the Crosse for vs? Oh wonderfull loue of Christ to vs all, that was content and willing to worke this deede for vs. Was there any loue like to this loue?

God indeede hath commanded his charity and loue to vs herein, that when we were very enemies vnto him, hee would giue his owne Sonne for vs. That wee being men might become, as you would say, Gods; God would become man. That we being mortall, might become immortall, the immortall God would become mortall man. That wee earthly wretches might be Citizens of Heauen, the Lord of Heauen would become, as a man would say, earthly. That we being accursed, might be blessed, God would be accursed. That we, by our Father Adam, being brought out of Paradise, into the

puddle

puddle of all paine, might bee redeemed, and brought into Paradise againe, God would be our Father and an Adam, thereunto.

That we hauing nothing, might haue all things; God hauing all things would haue nothing. That we being vassailes, and slaues to all, euen to Sathan the Fiend, might be Lords of all, and of Sathan: the Lord of all would become a vassaile, and a slaue to vs all, and in danger of Sathan. Oh loue incomprehensible. Who can otherwise thinke now, but if the gracious good Lord disdained not to giue his owne Son, his owne hearts ioy for vs his very enemies, before wee thought to begge any such thing at his hands; yea, before we were: who, I say, can thinke otherwise, but that with him, he will giue vs all good things? If when we hated him, and fled away from him, he sent his Sonne to seeke vs: who can think otherwise, then that now we louing him, and lamenting, because we loue him no more, but that he will for euer loue vs? He that giueth the more to his enemies, will not he giue the lesse to his friends? God hath giuen his owne Sonne, then

which nothing is greater; euen to vs his enemies: and we now being become his friends, will he deny vs faith and pardon of our sins, which though they be great, yet in comparison they are nothing at al. Christ Iesus would giue his owne selfe for vs, when we willed it not: and will he now deny vs faith, if we will it? This will is his earnest, that hee hath giuen vs truly to looke indeed, for the thing willed. And looke thou for it indeed: for as he hath giuen thée to will, so will he giue thée to doe.

Iesus Christ gaue his life for our euils, and by his death he deliuered vs. Then, in that he liueth now & cannot die, will he forsake vs? his heart bloud was not so deare for vs, when we asked it not: what can then bee now so deare for vs, asking it? Is he a changeling? Is he mutable as man is? Can hee repent him of his gifts? Did hee not foresée our falls? Payd not he therfore the price? Because hee saw wee should fall sore, therefore would he suffer sore. Yea, if his suffering had not beene enough, he would yet once more come againe. God the Father, I am sure, if the death of his Sonne incar-

nate,

nate, would not serue, would himselfe and the holy Ghost also become incarnate, and dye for vs.

This death of Christ therefore look on, as the very pledge of Gods loue towards thee, whosoeuer thou art, how deepe soeuer thou hast sinned. See, Gods hands are nayled, they cannot strike thee: his feet also, he cannot runne from thee: his armes are wide open to embrace thee: his head hangs downe to kisse thee: his very heart is open, so that therein looke; nay, euen spy, and thou shalt see nothing therein, but loue, loue, loue to thee: hide thee therefore, lay thy head there with the Euangelist.

This is the clift of the Rock, wherein Helias stood.

This is for all aking heads a pillow of Downe.

Anoint thy head with this oyle, let this oyntment enbalme thy head, and wash thy face.

Tarry thou on this firme Rocke, and Ile warrant thee, say with Paul, What can seperate me from the loue of God? Can death, can pouerty, can sickneſſe, hunger, or any misery, perswade thee now that

God loueth thee not? May, nothing can seperate thee from the loue, wherewith God hath loued thee in Christ Iesus: whom he loueth, he loueth to the end. So that now where abonndance of sin hath bin in thée, the more is the abounndance of grace. But to what end? Certainely, that as sin hath reigned to death, as thou seest to the killing of Gods Son: so now Grace must reigne to Life, to the honouring of Gods Sonne, who is now aliue, and cannot dye any more.

So that they which by faith féele this, cannot any more dye to God, but to sin, whereto they are dead and buried with Christ.

As Christ therefore liueth so doe they, and that to God, to righteousnesse and holinesse. The life which they liue, is, *In fide Filij Dei* In the faith of the Sonne of God. Whereby you sée that now I am slipt into that, which I made the third part of penance: namely, newnesse of life, which I could not so haue done, if that it were a part of it selfe indeed, as it is an effect or fruit of the second part; that is, of faith or trust in Gods mercy. For he that beleeueth, that is, is certainely per-

perſwaded, ſinne to be ſuch a thing, that is the cauſe of all miſery, and of it ſelfe ſo greatly angreth God, that in heauen nor in earth, nothing could appeaſe his wrath; ſaue alonely the death and pretious bloud-ſhedding of the Son of God, in whom is all the delight and pleaſure of the Father: he, I ſay, that is perſwaded thus of his ſinne; the ſame cannot but in heart abhorre and quake, to do or ſay; yea, to thinke any thing willingly, which Gods Law teacheth him to be ſin.

Again, he that beleeueth, that is, that is certainely perſwaded, Gods loue to be ſo much towards him, that where through ſin he was loſt, and made a firebrand of hell; the eternall Father of mercy, which is the omni-ſufficient God, and nadeth nothing of vs, or of any thing that we can do, to deliuer vs out of hell, and to bring vs into heauen; did ſend euen his owne moſt deare Son out of his boſome, out of heauen into hell (as a man would ſay) to bring vs, as I ſaid, from thence into his owne boſome and mercy, we being his very enemies: hee I ſay, that is thus perſwaded of Gods loue toward him, and of the price of his redemp-

tion, by the deare blood of the Lamb immaculate, Iesus Christ, the same man cannot but loue God againe; and of loue do that, and heartily desire to doe better, the which might please God.

Thinke you, that such a one, knowing these things by faith, will willingly insist and wallow in his wilful lusts, pleasures, and fantasies? Will such a one, as knoweth by faith, Christ Iesus to haue giuen his blood to wash him from his sins, play the Sow to muzle in his puddle of filthy sin and vice againe? Nay, rather then he will be defiled againe by his wilfull sinning, hee will wash often the feete of his affections, watching ouer the vice still sticking in him; which as a spring, continually sendeth out poyson enough, to drowne and defile him, if the sweet water of Christs passion in Gods sight, did not wash it, and his blood satisfie the rigor of Gods iustice due for the same.

This blood of Christ shed for our sins, is so deare in the sight of him that beleeueth, that he will abhor in his heart, to stamp and tread it vnder his feete. Hee knoweth now, by his beliefe, that it is too much, that hitherto he hath set too little

tle

foꝛe are glad, merry and ioyfull, foꝛ that you are accepted into Gods fauour, haue your ſinnes pardoned, and and are endued with the good Spirit of God, euen the Seale and ſigne, Manuel of your election in Chꝛiſt Jeſus euen beſoꝛe the beginning of the Woꝛld.

The which Spirit, foꝛ that hee is the Spirit of life, giuen to you, to woꝛke in you, with you, and by you here in this life ſatisfaction and holineſſe, whereunto you are called, that ye might be holy, euen as your heauenly Father is holy: I beſeech you all by admonition and warning of you, that you would ſtirre vp the gifts of God, giuen to you generally and particularly, to the edifying of his Church, that I pꝛay you, that you would not violeſt the good Spirit of God, by rebelling againſt it, when it pꝛouoketh and calleth you to goe on foꝛwards, that he which is holy, might yet be moꝛe holy, he which is righteous, might be moꝛe righteous; as the euill ſpirit moueth and ſtirreth vp the filthy to be yet moꝛe filthy, the couetous, to be moꝛe couetous, the wicked to be moꝛe wicked.

Declare you now your repentance,

by

by workes of repentance. Bring forth fruits, and worthy fruits.

Let your sorrowing for your euils demonstrate it selfe, departing from the euils you haue vsed.

Let your certainty of pardon of your sinnes, through Christ, and your ioy in him bee demonstrated, by pursuing of the good things which Gods Word teacheth you. You are now in Christ Iesus, Gods workemanship, to doe good works which God hath prepared for you to walke in.

For the grace of God that bringeth saluation vnto all men, hath appeared and teacheth vs, that we should deny vngodlinesse and worldly lusts, and that we should liue soberly, righteously, and godly, in this present world; looking for that blessed hope and glorious appearing of the mighty God, and of our Sauiour, Iesus Christ, which gaue himselfe for vs, to redeeme vs from all vnrighteousnes, and to purge vs a peculiar people vnto himself, feruently giuen vnto good works.

Againe, Titus 3. For we our selues also were in times past vnwise, disobedient, deceiued, seruing lusts, and diuers plea-

sures

sures, liuing in maliciousnesse and enuy, full of hate, and hating one another. But after that the kindnesse and loue of God our Sauiour to mankind appeared, not by the deedes of righteousnesse which we wrought, but of his mercy hee saued vs by the fountaine of the newbirth, and with the renewing of the holy Ghost, which he shed on vs abundantly, through Iesus Christ our Sauiour; that we once iustified by his grace, should be heires of eternall life, through hope. This is a true saying. But I will make an end, for I am too tedious.

Dearely beloued, repent your sinnes: that is, bee sorry for that which is past, beleeue in Gods mercy for pardon, how deepely soeuer you haue sinned, and both purpose and earnestly pursue a new life, bringing forth worthy and true fruits of Repentance. As you haue giuen ouer your members from sinne to sinne to serue the diuill; your tongues to sweare, lye, to flatter, to scold, to iest, to scoffe, to beastly talk, to vaine iangling, to boasting, &c. Your hands to picking, gropeing, idleuesse, fighting, &c. Your feete to scipping, going to euill, to dancing, &c. Your

eares

eares to heare fables, lyes, vanities, and euill things, &c. So now, giue ouer your members to godlines, your tongues to speake, your eares to heare, your eyes to see, your mouthes to taste, your hands to worke, your feet to goe about such things as may make to Gods glory, sobriety of life, and loue to your brethren, and that dayly more and more, diligently: for in a stay to stand you cannot. either better or worse you are to day, then you were yesterday. But better I trust you bee if you marke my Theame; that is; Repent you. The which thing that you would, as before I haue humbly besought you: euen so now, yet once more I do againe beseech you, and that for the mercies in Iesus Christ our Lord: Repent you, repent you for the Kingdome of heauen (that is, a Kingdome full of riches, pleasures, mirth, beauty, sweetnesse, and eternall felicity) is at hand. The eye hath not seene the like, the eare hath not heard the like, the heart of man cannot conceiue the treasures and pleasures of this Kingdome, which is now at hand to such as repent, that is, to such as are sorry for their sinnes, beleeue Gods mercy, through

Christ,

Christ, and earnestly purpose to leade a new life.

The God of mercy, through Christ his Sonne, grant vs his holy Spirit, and worke in our hearts this sorrow, faith, and new life; which through his grace I haue spoken off, both now and for euer.

Amen.

FINIS.

The God of mercy, through Christ his Saynte, grant vs his holy Spirit, and worke in our hearts this sorrow, faith, and new life; which through his grace I haue spoken off, both now and for euer.

Amen.

FINIS.

Deaths Knell: or,

The ſicke mans Paſſing-Bell:

Summoning all ſicke Conſciences to p
pare themſelues for the comming of the gre
Day of Doome, leſt mercies Gate be ſhut
againſt them:
Fit for all thoſe that deſire to arriue at
the heauenly Ieruſalem.
Whereunto are added Prayers fit for Houſholders.

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